[158 cont.]

121 worked out the characteristics and trends of culture history in general, with which those of the history of art must essentially coincide. The following is intended as a contribution to this task, and it will be seen that even now it actually brings certain problems in the history of style closer to solution.

Culture History

114 In an earlier investigation I came to the conclusion that the cultural conditions of southern New Ireland have not changed essentially since they were described by Le Maire and Schouten (3).

3. Stephan and Graebner, Neu-Mecklenburg, pp. 1f.

●175 178 The first reports about Santa Cruz after the journeys of Mendana and Quiros in 1595 and 1606 go back somewhat beyond that information, but here, too, there is essentially the same situation. The cultural picture of Santa Cruz, at least externally, as it was described in those old accounts and in the most recent ones, is essentially the same as today. To mention only one of the apparently most recent cultural items, Quiros already speaks of the loom (4). Even at that time the language betrays Polynesian

4. Cf. pp. 94 and 96.

influences, and the languages and somatic types seem to have had approximately the same distribution as today (5). The use

5. See pp. 2f. (Cf. the words for chief: "Taurike" and "Taliken," pp. 107 and 109.)

of betel, as well as that of bows and arrows, is clearly evident from Melanesian connections, and the construction of the arrows is apparently the same as it is today (6). Clothing and ornaments

[158 cont.]

6. Cf. pp. 60 and 117.

likewise do not seem to have changed (7). Even the peculiar

7. Cf. pp. 8f.

shape of the sail was already noted by the Spaniards (8). In

8. See p. 74.

only a very few cases can a modification of the cultural conditions be seen: the power of the chief seems to be less evident today on the principal island Ndeni than it was 300 years ago; the double boats have [159] disappeared, along with the feathered arrows; finally, the circular hut which predominated in Mendana's day has been almost entirely replaced by the gable-roofed hut, at least on Ndeni (1). In other words, there have

1. Cf. pp. 109, 66, 117, 35f.

been few radical changes. The culture history of the Santa Cruz islands was enacted in the main before the arrival of the Europeans. It therefore cannot be studied from written sources, but solely from an analysis of the culture itself and its connections with other cultural complexes of the South Seas.

For such a cultural-historical analysis Santa Cruz can be set up as a kind of paradigm on account of the comparative clarity of its connections, which primarily rests on the simplicity of its oldest components; for the period prior to the Malayo-Polynesian migration we are dealing essentially with only a basic stratum and a period of secondary and not very far-reaching influences of more recent Melanesian cultures on the group (2). This rare simplicity of conditions makes it

2. However, cf. also p. 189.